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*On a future state of Retribution.*

IT cannot have escaped the notice of any one, who has read the sacred oracles understandingly, that they distinguish mankind into two classes, usually called the righteous and the wicked. This distinction runs through all ages, and is found among all conditions of men. We especially trace it into a future world, and find it there marked with far greater clearness than it ever has or will be in the present. For the one, are prepared the most glorious rewards, for the other, the most awful punishments. Such are the obvious representations of a book, which we receive as divine, and by which we profess to have our opinions directed, as by a light shining in a dark place. We are too readily inclined, however, to call in question the propriety of such a remarkable distinction, both in the present and future life, and thus implicitly accuse our final judge of dealing with us unjustly. And this inclination receives additional strength from this considera-

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tion, that all are to be rewarded according to their works, and even to receive in proportion to their different degrees of merit; so that, while on the one hand, it shall be more tolerable for some sinners than for others, on the other hand, the righteous shall shine, some with a brighter and others with a feebler lustre, in the world of glory.

This being the case, it is said, that the difference between the characters of the righteous and wicked is not so great as to lay a foundation for their being placed in situations so totally opposite, as the sacred writings uniformly represent. Among the damned, it is said, will probably be found some whose situation in life had not admitted of their being comparatively great sinners. On the other hand, among the righteous, will doubtless be found some, who must be ranked amongst the greatest of sinners, and who, being converted at the hour of death or near it, cannot be supposed to have been the subjects of so much holiness, as to counterbalance in any degree the wickedness, of which

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they had been previously guilty. Now it is asked, how is it consistent, on the ground of their being rewarded according to their works, that their future situations should be totally opposite? On the ground of this objection, a late celebrated writer has curiously contrived, to make even heaven and hell unite in a mere ideal line of separation. His words are these: "It has been said, that it can never be a just economy of Providence to admit one part of mankind into heaven, and condemn the other to hell, since there must be very little to choose, between the worst man who is received into heaven, and the best who is excluded. And how know we, it might be answered, but that there may be as little to choose in their conditions?"\* This supposed approximation, however, between heaven and hell, making some situations in the one, scarcely preferable to others in the other, tho' it may agree with the dictates of natural reason, yet by no means accords with the representations of inspiration. But it is still asked, is it not reasonable? And, shall not the Judge of all the earth do right? That the Judge of all the earth will do right, is undoubtedly true; and we presume also, that he will do right, in placing, hereafter, the righteous and wicked in situations totally opposite one to the other as he has declared. And though in this state of ignorance and imperfection, we should find ourselves incapable of seeing perfectly the equity of his dealings in this respect, yet this consideration, that it becomes not crea-

tures to reply against their Creator, should instantly silence every objection. Some things, however, it is presumed, may be advanced, which will remove this difficulty in a considerable degree, and enable us to "justify the ways of God to man."

That we may go on sure ground, it is necessary, perhaps, to state more particularly, in the first place, the representations of scripture in relation to the different situations of the righteous and the wicked.

1. Their residence will be assigned them in two distinct places, one called heaven, the other hell; and no intercourse admitted between them, for an impassable gulph separates the one from the other.

2. These two places are represented as being fitted, the one to render its inhabitants perfectly happy, the other, perfectly miserable. While the one is lightened by the glory of the Lord and of the Lamb, the other is represented as being overspread with blackness of darkness. While the one is described as a most beautiful and glorious city, the other is a bottomless pit, calculated to inspire the imagination with horror. The one is represented as containing every thing calculated to gratify its holy inhabitants,—a tree of life, a river of pleasures, and even the enjoyment of the incomprehensible Jehovah;—the other directly the reverse, is a lake which burneth with fire and brimstone, in which the fire is not quenched, and where the worm that torments, will never die. In the one we listen to nothing but songs of joy and gratitude, tears being wiped from all eyes, and sorrow and sighing

\* Paley's Principles of moral and political Philosophy, Book I. Chap. 7.

having fled away ; in the other we hear nothing but weeping, wailing and gnashing of teeth, cursing and blaspheming their God and their Redeemer. And so exceedingly opposite are these places even in prospect, that the one causes its destined inhabitants to lift up their heads and shout for joy, while the other fills its wretched convicts with such awful despair, as induces them to call on rocks and mountains to fall on them, and hide them from the face of their angry Judge. Such are the accounts given us in the sacred oracles ; and whether we consider them as literal, or only as emblematic representations, this conclusion still follows, that the righteous will be completely happy, and the wicked completely miserable. We have reason, it is true, to believe, that there will be degrees of both happiness and misery, but at the same time, we are constrained to admit, that the cup of each will be unmingled.

We shall now attempt to show the consistency and propriety of their being finally placed in situations so perfectly opposite. It may be useful however to premise, that of ourselves we are very incapable of deciding on such a subject. We are altogether incapable of saying what is deserved by rebels against the divine government, and what degree of punishment might with propriety be inflicted upon them. To decide on this subject, we should know, the full extent of Jehovah's kingdom,—the object and excellency of the divine government,—what those, who rebel against it, would effect, were they not prevented,—and what purposes to this kingdom may

be answered by their punishment. And if we cannot say, what is suitable to be laid on rebels, much less can we say, what distinction ought to be made, between those who persist in their rebellion, and those who repent and return to their allegiance with all their hearts. On this subject, therefore, it becomes us to submit our judgments to the declarations of our final Judge, though we should not see perfectly the consistency of each particular sentence. It is submitted, however, whether the following considerations do not throw some light on this interesting subject.

1. When the time arrives for the righteous and wicked to receive their rewards according to the deeds done in the body, their characters will be totally opposite. The wicked will then be found to be in the exercise of all that enmity to God, and his holy government, which characterises them so strikingly in their present state. Though their sins are numerous, and many of them of the most odious complexion, they will yet have no disposition to repent and forsake them. Whatever they have been, they still continue to be ; remaining firm in their adherence to sin with all their hearts. Their present characters, therefore, as well as their past conduct, will appear to be totally sinful. The present character of the righteous, however, will be directly the reverse. Whatever may have been their past feelings and conduct, they will then love the Lord with all their hearts, and delight to obey his holy will. Though they may have been guilty of many very aggravated sins, though they

may have been murderers, adulterers, persecutors or blasphemers, they are not only reformed, but completely altered; they have repented of their sins and forsaken them entirely; they loath their past sinful courses, and are prepared to join the songs, and to participate in the employments of saints and angels in glory. Their characters, therefore, or rather the disposition of their minds will be directly the reverse of those of the wicked. It is therefore right and fit, that their situations should be very different; and upon supposition that they are to be so nearly alike, as some have represented, might we not with propriety adopt the expostulation of Abraham: "Be it far from thee, to slay the righteous with the wicked, or that the righteous should be as the wicked. Shall not the judge of all the earth do right?"

2. The principles, on which the righteous and wicked will receive their respective rewards, are totally different. The wicked will receive their rewards on principles of strict justice. The uttermost farthing, which is due to divine justice, will be required of them; and having never done any thing except evil, justice requires, that the portion of their cup should be evil also. The righteous, on the contrary, will receive their rewards, not on principles of justice, but on those of grace. And in proportion as grace is manifested in their salvation, in the same proportion, must their situation be more happy, than what strict justice would require. Admitting therefore, that there will be little difference between some who will be admitted into heaven, and

some who will be excluded, it must still be a truth, that, as the one will receive their portion on principles of justice, the other, on principles of grace, so their situations must of necessity be widely different.

3. The wisdom and goodness of God require, that mankind should be placed, hereafter, in situations, in which they can be useful in promoting the great end of creation. For this end, they are placed in a state of probation, that it may be discovered for what they are fitted; that is, what they would do, if laid under no restraint; whether they would glorify God or themselves. And this trial with respect to the wicked will terminate in complete demonstration, that if left to themselves, they would never be *actively* useful in promoting the great end of creation. Of course, they will be altogether unfit to reside in that place, where God is to be served and glorified. Nor will it be consistent with the glory of God to make them happy in any other. The only way, therefore, in which the wicked can be useful in a future world, will be, in being destroyed, and in that way displaying the power, justice and holy displeasure of God against sin. The righteous, on the contrary, will be found to love their Maker, and to delight in obeying his holy commands. They will appear, of course, to be well fitted to inhabit the realms of blessedness above; and God can consistently exercise toward them his benevolence, in making them completely happy. The great end of creation, therefore, seems to require, that the portion of the righteous should be happiness, while that of the wicked is



to be the object of the displeasure of a holy God.

4. The different temper or taste of mind, which will be possessed by the righteous and the wicked in a future world, will prepare them to have opposite feelings in view of the same objects. "He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still," will be one part of the sentence pronounced by an omniscient Judge. The wicked, therefore, in possession of an evil temper or taste of mind, will be in no degree prepared to relish those spiritual objects which must be present to their view. They will doubtless behold clearer exhibitions of the divine perfections, than can be seen in the present life; but these exhibitions will afford them no satisfaction, because they do not love them. They will even prove sources of the most distressing pain, because their heart will be filled with enmity against them. They will see also the various methods of divine government, and particularly the great object of it, to display the benevolence of God, by making the righteous completely happy, and covering the wicked with shame and disappointment. These views, however, must be to them a source of peculiarly painful sensations, because they are directly opposite to the wishes of their hearts. They will behold also saints and angels happy in each other and in their God, but for such society they will have no relish. They will hear their songs, but will not perceive in them any thing pleasing, because they celebrate the praises of the triune God, whom they do not love. In short, every painful feeling of

the human mind must be by turns excited in them, by a view of those objects, which must be present before their minds. The righteous, on the contrary, will be prepared to be completely happy in view of the same objects. The more clearly they see the divine perfections, and the object of the divine government; the more extensive is their acquaintance with that variety of objects, which the spiritual world will disclose, and their various relations one to another, the more happy will they be. It will be impossible, therefore but that the future situation of the righteous and wicked should be widely different. If they have any just views of the objects around them, they cannot but have totally opposite feelings; one must inevitably be miserable, while the other is happy.

When all these considerations are duly attended to; the different characters of the righteous and the wicked—the different principles on which they will receive their portions—the different ways, in which they are prepared to be useful—and the different taste of their minds, preparing them for directly opposite feelings in view of the same objects, do not the declarations of inspiration respecting their future situations, appear to be perfectly just and rational?

Let no one, then, foolishly think it a matter of indifference, to which of those places he shall go, when he leaves this world. Let no one think that by maintaining a fair exterior in the view of men, he shall escape the more aggravated punishments of the wicked, or obtain a situation little inferior to that of some of the righteous, though his heart may

never have been renewed by divine grace. Let it be deeply engraven on every heart as an interesting truth, that the cup, which will hereafter be put into the hands of the wicked, will be a bitter cup, in which not a single drop of consolation will be mingled.

EUBULUS.

*The Fore-ordination of all things,  
the greatest encouragement to  
the use of the means of grace.*

MESS'RS EDITORS,

I once heard of a minister of the word of God, who, on his death bed, deeply lamented, that he had not more laboriously inculcated on his congregation, the gospel doctrine of fore-ordination. This is the most prominent trait of the divine administrations, and that, against which, the pride of the enemies of God is most violently opposed. You have not indeed been silent on this subject, in your evangelical publication, and it is presumed you will continue to ascribe kingdom and dominion to our God. If the following pages meet your approbation, they are submitted to your disposal.

**T**HAT God hath fore-ordained whatsoever comes to pass is evident from prophecy and its accomplishment. Prophecy embraces the general state of this world, especially of the church and its most active enemies, from the days of Abraham, to the end of the world. This general state of the Jews, and of surrounding nations, of successive empires, of the Christian church, and of its enemies,

is made up of all the innumerable events, things, and circumstances, which compose this general state of things, and so are all included in the prophecy. If then these are accomplished, they certainly prove the decrees of God, concerning all which go in to make out that general state of things, which God has foretold. And have not these prophecies been, and do they not continue in a train of accomplishment to the present time? If all matters were not fixed, they could not be foretold; and if not fixed by God, by whom were they fixed? by a visionary power called chance? But if the latter be absurd, let us acknowledge the decrees of God.

That God has fore-ordained whatsoever comes to pass, derives also much evidence from the consideration, that God doeth his will in heaven and on earth, that the Lord reigneth, and causeth all things to work together for the good of them that love him. If God does his will—if he has projected a plan how all things may subserve his church—if his counsel shall stand, and he will do all his pleasure, as we are assured in his word, then he has fixed his will and counsel, which can be nothing short of fore-ordination.

Unless God has adopted some purposes, then all things are governed by chance, or rather, are under no direction; and unless he has fixed his purposes concerning all things, and even the most minute, then these may defeat his purposes concerning others, and his designs, threatenings, promises and prophecies fail of accomplishment. But God hath not exposed himself to such disappointment: all

things are therefore pre-determined.

The bare consideration that God is perfect in wisdom, is evidence that he has decreed all things. Even the husbandman, though he cannot secure himself from being exposed to disappointments, is not so void of all wisdom, as to have no fore cast how to manage his concerns. It is the definition of a lunatic, that he acts from present impulse, without any preconcerted plan. But God has unquestionably fixed his purposes with infinite propriety.

It is also desirable that all things should be made to work together for the good of them that love God, and therefore, that all things should be directed on a wise calculation, to answer this end, according to the counsel of God. This is the sole ground of any confidence which we can reasonably have, that the final issue of all things will be to the glory of God, and the good of his people.

2. The decrees of God are an establishment of an endless train of events, in successive dependence on each other, so as to be the means of securing the accomplishment of the whole in succession. It is easy to see, that if every event is pre-determined in particular, then the whole train of them is fixed, in all the relations in which they stand to each other; and the relation in which one stands to another, is itself as much the subject of a divine determination as any thing. We know that one event is in some respects the cause of another, as wind is the cause of waves, temptations the cause of sin, and motives of moral action. Since events stand

in such relation to each other, then one event may perfectly depend on another, which preceded it, and yet be absolutely fixed in the counsels of God.

Thus the deliverance of all the ship's company, which sailed with Paul for Rome, though foretold, depended on the continuance of the mariners on board, this too depended on the cutting away the boat, so that they should not be able to desert the ship, this depended on the communication of Paul to the soldiers, and this again on the revelation from God, that the seamen must be retained. The whole train of these things was decreed, before it was predicted, that all on board should be saved from the danger of the seas, and accordingly the seamen put the ship in, so near the shore, that when it was broken, all escaped to land. This also was the means by which Paul was preserved to see Rome, and preach the gospel there, as was foretold, while he was yet in Judea; and probably his preaching at Rome was the means of the salvation of many, and so of a train of events, reaching through time and eternity; and these again are connected with innumerable other events, and they with others. In this way the disposal of all things is connected into system, and every event is dependent on its connections, according to the decree and providential agency of God. One thing may be so dependent on another, that it could not take place, if that should fail, and yet this be no objection to the doctrine of absolute decrees, for the cause is as much fore-ordained as the effect. Thus the whole train of events in the

world, though they are all in succession dependent on preceding causes and means, are, notwithstanding, all fixed by the decrees of God, who has ordered the connection of all in his plan. Means and ends, causes and effects, antecedents and consequents, are all ascertained in his eternal counsels and the means secure the events dependent on them, according to his eternal purposes:

It depended on innumerable voluntary acts of men, that Christ was born, in Bethlehem, of the seed of David, that he was put to death, and that all things which were decreed, and foretold concerning him, came to pass. If Judas had not betrayed him—if Pilate had not condemned, and if the people had not been disposed to do every thing, that had been predicted, then those prophecies could never have been accomplished. The volitions of free agents are events, as much as other things, and the decrees and providence of God, are as much concerned with them; and moral causes and means have their use as much, in bringing about moral events, as natural causes and means, in producing natural events; and these are all equally the care of providence; there is therefore no impropriety in saying, a thing is decreed, and that it is dependent on the will of man, whether it shall come to pass; for our wills and actions are decreed, and are decreed as the means of such an event. Indeed almost all the events, which take place among men, are dependent on our free volitions, and sometimes on the volitions of millions. Generations back have an influence on things pre-

sent, and yet these are but the accomplishment of that train of things, which was concerted by God, before time began, and were designed to be the means of accomplishing them in eternal succession. God has fixed from eternity the connection between causes and effects.

The view we have taken of the manner in which God has established the accomplishment of his purposes, affords ministers, parents and all christians encouragement to be laborious and faithful in their services for the cause of Christ; and it was designed from everlasting, that this should be a motive to their faithfulness. When proper means are used by them for the salvation of men, they are workers together with God in this matter, and there is the greatest encouragement, from this arrangement of the means under providence, to expect the event. If God had not intended to accomplish the salvation of souls, and the edification of his people, it is not to be supposed, that he would have decreed the means. Where the apostles preached, souls were renewed, but when Christ was not preached, souls were not saved, for faith comes by hearing,—and how can they believe on him, of whom they have not heard? So when the means of grace are used in any country, more or less are usually brought into the kingdom of God. When God was about to save souls at Macedonia, he sent Paul, and he sent the apostles to other places, when he intended to give success.

When we see an husbandman repair, with his workmen, teams and proper implements, to a certain field, we conclude, he has



determined that it shall be cultivated ; but if the proper season passes, and no preparations are made, we justly infer, he does not intend to till that field. So if we see parents faithful and unwearied, in impressing divine truths and duties on their families, we may be almost assured, that God intends salvation for more or less of them. But if children are left to themselves, and especially if they are educated under evil examples, and occasionally hear divine things spoken of with opposition, or contempt, we have great reason to fear, that God is giving them over to destruction.

If God gives much grace and faithfulness to his ministers, it is probably, because he intends a blessing in their congregations. Where there are artful deceivers, who plead the cause of licentiousness, infidelity, error and irreligion, and are fit means to ruin men, and poison the minds of youth, and where such books are read, and evil company kept, there is reason to believe, that these destructive means will produce their ruinous effects.

The connection which God has established between means and events, is a proper and solemn motive for all to be faithful in the use of means, both to provide food and raiment for the body, and to promote their own salvation, and that of others. If God had not decreed a connection between means and ends, it is not seen, that there would have been any encouragement, to use any means for soul or body.

Finally, it appears that under the supreme direction of God, there is a wonderful system, or combination of agencies, means

and events, which give an astonishing view of the amazing reach of divine Providence ; and let men but believe in the foreordination of all things, in a train of connections, and they cannot feel, as though this cut off all encouragement to the use of means, but they will be convinced, that their salvation, and the salvation of their families, depends on using them, and on their attending on them, with earnest seriousness. Whatsoever a man soweth, that shall he also reap.

#### Thoughts on Heb. ix. 14.

“ How much more shall the blood of Christ—purge your conscience from dead works, to serve the living God.”

THAT the atonement, which consists especially in the sufferings and death of Christ, will completely purge the conscience from dead works, and prepare the person, to whom it is applied, to serve the living God, is obviously the leading idea in this passage. By *dead works* we are undoubtedly to understand *sinful works* ; but as conscience is not an *active* faculty of the mind, as it is the seat of neither sin nor holiness, a question naturally arises, in what sense it can be defiled with dead works, and why it is necessary that it should be purged from them in order to serve the living God. To prepare the way for a discussion of this subject, some observations on the nature and office of conscience seem to be necessary.

By conscience we understand that branch of the human mind,

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which distinguishes between right and wrong, and which applies the distinction between them to our own conduct ; either justifying or condemning, according as the nature of our conduct appears to be right or wrong. Whether conscience is to be considered as a distinct faculty of the mind, or only a branch of the understanding, we shall not now undertake to ascertain, because the subject of our present enquiry is entirely independent of a solution of this point. But be it which it may, it is not unfrequently in so imperfect and vitiated a state, that little dependence can be placed upon it. Sometimes it condemns that which it ought to justify ; and again, justifies that which it ought to condemn : And sometimes also its voice is totally stifled, being " seared with a hot iron." Hence the great God, knowing that the " light within us is darkness," has been pleased to give us his word for a " lamp to our feet and a light to our paths." Enlightened by this " heavenly ray," the conscience often judges with propriety, and passes a just and righteous sentence on him, in whose bosom it resides. And in this situation it is often greatly burdened with sin. For as we are all guilty criminals, and possess by nature the disposition of rebels against our rightful Sovereign, an enlightened conscience cannot but pass a sentence of condemnation, both for the past, and also for the present disposition of the mind : And for these things it already anticipates the righteous judgment of God. It is dreadfully alarmed, when it reflects on the guilt, which has been already contracted ; and is

amazingly pained, when it finds that the present bias of the heart is directly in opposition to its own dictates. This representation leads us very naturally, to see what it is for the conscience to be purged from dead works. It is, to be freed from those painful apprehensions, which arise from a view of guilt already contracted ; and also from those distressing feelings, which arise from having its dictates opposed by the present inclination of the heart. And this is necessary to be done, to enable the guilty criminal to serve the living God. To illustrate this idea, it is necessary to be somewhat more particular.

1. The conscience must be freed from those painful apprehensions, which arise in view of past contracted guilt. When the conscience of a sinner is truly enlightened *by the coming of the commandment*, he looks back upon his past sins, and views them in a most awful light.— Their number and their aggravations arise before him in the most painful and distressing manner. His sins against a holy and sovereign God, who has always supported and provided for him ; his sins against a compassionate Saviour, who has died to atone for his transgressions ; and his sins against the Holy Spirit, which has often striven to convince him of his wretched state, and to induce him to become reconciled to God ; as well as his sins against his fellow men, all stare him in the face, and fill him with most alarming apprehensions. He is conscious that he has sinned not only in his conduct and words, but also in the thoughts and desires of his heart. And so great does

his guilt appear to be, that he sees nothing before him but "indignation and wrath, tribulation and anguish." He trembles, while he reads the holy law of God, armed with the sentence of death against the transgressor. He trembles, while he contemplates a holy and almighty God, clothed with vengeance against the workers of iniquity; and he trembles, also, when he considers, that the compassionate Saviour whom he has rejected, and whose blood he has trampled under his feet, is to be his final Judge. Where can he fly? To whom can he go for protection? In every direction guilt stares him in the face, and fills him with most alarming apprehensions of deserved punishment. What can he do? If he attempts to pray, he asks with painful solicitude, will a holy God hear the prayers of such a guilty wretch? Will he accept of *any service* at my hands? He dares not answer these enquiries in the affirmative; and his heart, borne down with the pressure of guilt, breaks out in language like this: "Oh! for some token of forgiving love! Some cheering word like this; thy sins are forgiven thee!"—And till this is the case, he finds no humble boldness in addressing the throne of divine grace—no courage in attempting the discharge of any duty. Like a child, that has lost its parents' favor, he mourns in secret, and scarcely dares look up to his offended God. But when once he is assured, that God hath forgiven him, and hath passed by his transgressions, his feelings are instantly changed. With humble boldness he can now approach his throne, and serve

him, without being distracted with fearful apprehensions, that his services will not be acceptable. His conscience is now purged from the burden of contracted guilt, and in this view he has now "no more conscience of sin." He does not feel, as tho' he had never transgressed; on the contrary, the very idea, that his heavenly Father has forgiven him, fills him with most abasing thoughts of his own vileness, and disposes him to lie in the dust before him. Having all his transgressions, however forgiven him, he is no longer conscious of that fearful distance between him and an offended Sovereign, which formerly distressed his mind, and which was an insuperable bar in the way of his serving him with cheerfulness and tranquillity. Now the only way, in which a sinner can obtain evidence that his sins are forgiven, is by obtaining evidence that he is united to Christ, who has atoned for them by his own death. While his fears are all alarmed by painful apprehensions of divine wrath, he finds nothing, except the blood of the eternal Son of God, from which a single ray of hope can be derived. How can God consistently forgive such an awful transgressor, as I have been? is a question, for which he can find no answer till by faith he beholds the Lamb of God. External ceremonies appear empty; his own righteousness totally insufficient, and at the same time the divine perfections appear to demand his condemnation. "How can the justice of God be supported if I go free? How can his truth be maintained, if I am not condemned? How can his holiness shine without obscurity,

if such a vile sinner, as I have been, am not for ever excluded from his presence?" These are questions for which he can find no answer. Not a ray of hope presents itself, while he seems to be encircled with all the terrors of the Almighty. But when once the eye of faith presents to him a Saviour, bearing the sins of the world, while hanging on the accursed tree, he at once sees that God can be just, and at the same time, justify him that believeth on Jesus. In the atonement of Christ he sees, that mercy and peace have met together, and that righteousness and truth have kissed each other; and the moment he obtains evidence that he is united to Christ, that moment those mountains of guilt, which had before separated him from his God, are removed. He feels the efficacy of that blood, which cleanseth from all sin; and being purged by this most precious sacrifice, he has no more conscience of sin, as interposing an insuperable bar between him and his God. He can now in the name of his Redeemer, approach with humble boldness, and plead with his Maker, as a child would plead with a tender forgiving parent. His obedience is no longer restrained by a fear of offending; for though he is conscious, that he comes short in every duty, yet he believes, that in the heavens he has a most powerful advocate with the Father. Thus the blood of Christ purges the conscience from that weight of guilt, which dead works contract.

2. The conscience must be freed in some degree from the pain of having its dictates opposed by the present inclination

of the heart. An enlightened conscience looks not only at the past, but also at the present. It not only estimates and feels the weight of guilt already contracted, but examines also the present temper and disposition of the heart, and anticipates that which is to come. It is prepared, either to approve or disapprove of every action and feeling as it arises to view. If, therefore, the heart be at present sinful, the conscience disapproves and condemns. If dead works at present occupy the mind, the dictates of conscience are opposed thereby. In this state of mind it declares, that every performance is *essentially* wrong.—It testifies, that God can never be pleased with performances, which totally disagree with the true spirit of his requirements. It declares, that the subject of this sinful temper is altogether unfit to have communion with the Father of lights; and, that every action, thus performed, is but adding to the weight of divine wrath. And how distressing at times is this opposition between the heart and conscience! If any duty be attempted in this state of mind, conscience remonstrates, and says; "cursed is the man that doeth the work of the Lord deceitfully, or that bringeth his sacrifice with a wicked mind." The heart however replies; "I cannot serve the Lord in any other manner, for I have no inclination for any other kind of service." Conscience, however, is not silenced by this plea, but thunders in his ears the awful language of the law; "cursed art thou for not continuing in all things written in the book of the law to do them." So that turn which way



he will, he is still terrified with those dreadful sanctions, with which God has clothed his holy law. Where in this state of mind can the sinner fly? What can he do to silence this accuser, which God has placed in his breast? How can he in this state of mind serve the living God? How does he present to him a sacrifice, which, his own heart tells him, must be an abomination? He reads these words of the apostle; "Brethren, if our own hearts condemn us, God is greater than our hearts, and knoweth all things," and in view of them trembles. But when once his sinful temper is taken away, and his own spirit testifies, that the love of God, as an active principle, is implanted in his heart, the conscience instantly harmonizes, and goes hand in hand with the desires of the mind. It at once lays aside all that forbidding austerity, which it had before assumed, and those painful feelings, which arose from the temper of the heart being opposed to its dictates. With sweet composure of mind he can now walk in the ways of the divine commandments, and serve his God without distraction. Thus the blood of Christ removes every obstacle in the way of a sinner's serving God,—thus it purges the conscience from dead works.

Reader! Hast thou thus experienced the efficacy of the precious blood of the Son of God? Has your conscience ever been greatly burdened with a sense of guilt? Have your sins appeared to render you so abominable, that you had no confidence in doing any thing acceptably before your Maker? Have you been conscious, that you could

of yourself offer no sacrifice sufficient to atone for your aggravated sins? And despairing of help in yourself, have you taken the sacrifice, which was offered by Christ, and presenting it, as it were, on the altar of your own heart, addressed the Father of all mercies in language likethis: "Here is the blood of thy Son which thou didst provide. This I offer to atone for my sins, and on this alone do I depend for forgiveness, for justification and for complete redemption?" And in connection with this offering of faith, have you found your heart so purified from evil affections, as to have the "testimony of your conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, you have your conversation in the world?" If you thus bear witness to the purifying influence of the blood of your Redeemer, you may well rejoice in the "assurance of hope." If not, has not Christ, as to you, died in vain.

EUBULUS.

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*Letter from the Directors of the London Missionary Society to the Trustees of the Missionary Society of Connecticut.*

DEAR BRETHREN IN THE LORD!

**Y**OUR friendly communications of May 4th afforded us much satisfaction. To maintain a correspondence with our brethren, though separated by the wide Atlantic, yet united with us in Spirit and engaged in the same delightful work of spreading the gospel, is extremely grateful to our minds,

and we hope it will be long continued.

You will naturally wish to be informed of our proceedings, we therefore inclose our last annual Report which gives a general account of the state of our various Missions. Very lately advices have been received from Otaheite by which we learn that the Missionaries are preserved in peace and safety—that they have preached the gospel to far the greater part of the inhabitants, but as yet with very little apparent effect. Pomerre the king's father, and chief ruler of the island, who was looked upon by our Missionaries as their principal friend, is dead; but they hope they shall enjoy the protection of the government. The inhabitants are dreadfully reduced by war and disease. In France our operations are totally suspended by reason of the war. Mr. Mitchell has removed from New-Carlisle in New-Brunswick, but a Mr. Pidgeon has lately been sent to occupy his station and itinerate in that country. We greatly lament the want of laborers in New-Brunswick and many parts of Canada. Would it not be practicable for your society to send Missionaries thither? There seems to be a great disposition in some places to hear the word, it is much to be regretted that the laborers there are so very few.

Our Society has long wished to dispatch the messengers of gospel peace to the numerous inhabitants of the East-Indies. A few months ago Mr. Ringeltaube, Mr. Crow and Mr. Des Granges left England for Tranquebar, from whence after learning the language, they will go to the most suitable spot to which

Providence may direct, to preach among the Gentiles the unsearchable riches of Christ. The same vessel conveys the Rev. Mr. Vos and others to the island of Ceylon, where we trust an effectual door will be opened for the admission of the gospel.

Since the departure of these brethren the Society has determined to send three or four Missionaries to the populous city of Surat, which appears to be a very important station. Suitable persons are selected for this great undertaking and will probably sail from England in the course of a few weeks. The Report will furnish you with a general account of the success with which the great Head of the church has crowned the Missions among the degraded children of Ham in South-Africa. —The labors of our Brother Kicherer appear to have been singularly owned of God for the conversion of many. Three of the people came over with him to Europe, whose appearance and lively conversation in Holland and at London inspired our Christian friends with the liveliest emotions of gratitude and zeal. They have not yet been able to return to the Cape from Holland, but we trust are now on the point of departure.

The Society being engaged in the pursuit of so many important objects greatly needs the divine assistance, for which we sincerely request your earnest supplications. Hitherto the Lord has helped us. We have reason to hope that the liberality of the public will keep pace with our extended operations, and we have the satisfaction of receiving from time to time fresh laborers who willingly consecrate

themselves to this service. Several of these are now under the tuition of our Rev. brother Mr. Bogue, at Gosport, and promise to be eminently suitable for their expected work.

We shall rejoice, dear Brethren, to be favored, when convenient, with a further account of the state of your Society and its operations. The accounts contained in the Connecticut Magazines of the power which attends the preaching of the gospel in North America fill our hearts with joy. The Spirit of God appears to be poured out in a very uncommon measure, and we trust the work will be found solid and durable, notwithstanding the very peculiar circumstances with which it is accompanied, and with which some persons are offended.

Herewith we send a copy of four discourses preached at our last anniversary, with the Report of the directors, &c. We also send a set of Magazines for the last year—and two numbers of the Society's transactions.—These will fully inform you of the nature and extent of our attempts, and the present state of all our affairs which will excite, no doubt, in your pious minds, thankfulness to the God of all grace, and fervent prayers for our support and success. The Connecticut Magazines are come to hand, for which please to accept our sincere thanks. We beg your acceptance of the Missionary Sermons and Magazines which accompany this.

May the good will of Him that dwelt in the bush be with your Society—and may your labors of love be attended with much prosperity.

In behalf of the Directors of the London Missionary Society,  
JOSEPH HARDCASTLE,  
*Treasurer.*

GEORGE BURDER,  
*Secretary.*

LONDON, 9th }  
Aug. 1804. }

P. S. Since this letter was written we have received the satisfaction of hearing from Dr. Vander Kemp, whose labors at Bethelsdorp are attended with considerable success.

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*Report of the Directors of the  
London Missionary Society.*

THE footsteps of Divine Providence, in the government of the world at large, are traced with devout attention by every real Christian; but those events which are visibly connected with the extension of the Saviour's kingdom among men, and the salvation of those who had not heard his name, are observed with the most diligent and affectionate regard. To those who are the subjects of the great Redeemer, the interests of pure and vital godliness are inexpressibly dear; and the smallest advances towards the establishment of his gracious reign, where Satan ruled in pagan darkness, must be pleasing in the highest degree. In this view, the Directors of the Missionary Society indulge a hope, that the Report which they have now the honor to make, will present to its members the path which they have trodden during the past year, sufficiently marked with mercies to excite their thankfulness to our gracious Lord, and

to invigorate their holy zeal in pursuing the grand object of the Institution.

#### OTAHEITE.

It would have afforded great satisfaction to the Directors, to have been able to announce to the Society any important information from that distant quarter of the globe, the islands of the South Sea, to which their first efforts were directed : but, during the last year, only incomplete parts of the Journal of the Missionaries in Otaheite have come to hand, others having been lost, or detained in their passage. They have, however, lately been favored with the welcome tidings of the complete restoration of tranquillity. The Missionaries embraced an opportunity to transmit to Governor King, of New South Wales, a letter, dated February 3, 1803, informing him that, contrary to expectation, the disputes between Otoo and Pomere with the Atahoorooans had been amicably adjusted, and the Government in the hands of the former fully confirmed. Had the event of the war been reversed, it is probable that our Missionaries would have been in the most imminent danger, or at any rate have been obliged to abandon the island ; but in consequence of this favorable termination of the contest, they continued in perfect safety, and were enabled to pursue their various avocations without molestation. This letter his Excellency has had the goodness to forward to the Directors, for the satisfaction of their minds respecting the welfare of the Missionaries : for this and other marks of attention, which Governor King has paid to the Mis-

sionary cause, the Directors think themselves bound to make the most grateful acknowledgments.

From this kind interposition of Divine Providence in the restoration of peace in Otaheite, we are encouraged to hope, that the patient and persevering labors of our faithful brethren, who still persist in well-doing, will, by the power of the Holy Spirit, be ultimately crowned with that success, which shall inspire our souls with ardent gratitude, and richly repay all the labors, care and prayers, which the Society has bestowed on this object ; and they wait the arrival of the Journals, which may be expected to contain such information of the actual state and circumstances of this Mission, as may greatly assist their judgment as to the means of promoting its future interests.

The two Otaheitan youths Mydo and Oley, who were placed for education at the Moravian school in Yorkshire, and whose improvement an encouraging report was given last year have both been removed by death. The Society is thus disappointed in the hopes which were entertained of their becoming future blessings to their countrymen, but may receive some small consolation from the account which the Brethren have published concerning them, and in which they express much satisfaction as to their religious state. They both received Christian Baptism, and departed in the faith and hope of the gospel. The Directors cannot but acknowledge with gratitude, the kind attention shewn to these strangers by the Brethren at Mirfield, while they ascribe to the God of all grace the glory of



calling and converting them by their instrumentality.

#### AFRICA.

The whole Society has abundant cause for joy and thankfulness, that ever their attention was directed to the wretched inhabitants of South Africa, so many of whom have been turned from "darkness to light, and from the power of Satan unto God," and in whose conversion the observation of St. Paul, concerning the first converts to Christianity, has again been verified—"God hath chosen the foolish things of the world, and the weak things of the world, and the base things of the world, and things which are despised—that no flesh should glory in his presence." We bow with reverence and gladness to the sovereign grace of God, who hath "mercy on whom he will have mercy," and embrace in the arms of our Christian affection those once-degraded children of Adam, who are now become the children of God, and fellow-citizens with the saints.

In the last Annual Report, the Directors were only able to state concerning our beloved brother, the Missionary Kicherer, that his labors among the Corannas, and at Zak River, had been attended with considerable success. Since that time, in the month of October, information was received from the Society at Rotterdam, that he had arrived in Holland, accompanied by three members of his Hottentot congregation. Upon due enquiry, instituted at the request of the Directors, by the Society in Holland, and the statement which Mr. Kicherer offered of his reasons and motives, the Directors could not but cordially approve of his conduct, and therefore affectionately

invited him to an interview with them in London, together with the African strangers.

An opportunity to behold and converse with some of the first-fruits of the Missionary Society's labors in Africa, and to hear them declare with their own lips "the wonderful works of God," afforded a new and unequalled kind of satisfaction and delight. Nor was this pleasure confined to the Directors: they were induced, by the example of our Dutch brethren, to comply with the wishes of many pious friends in London, to introduce them to the Missionary Prayer-Meetings, and other religious assemblies; where, through the medium of Mr. Kicherer, Mr. Vos, and others who understood the Dutch language, (which the Hottentots spoke fluently, and one of them elegantly,) they discovered, in answer to a great variety of questions proposed to them by different ministers, their knowledge of the Divine Redeemer, their faith, their hope, and the ardent love they bore to Him, who had saved them from their abject state of sin and barbarism. Thousands were witnesses of that admirable degree of spiritual discernment, as well as of fervent piety which they possessed, and which afforded to every candid mind the most satisfactory evidence of a real work of grace on their hearts. It was affecting, in no common degree, to hear these dear people, themselves recently delivered from the power of darkness, earnestly pleading in behalf of the heathen world at large, and of their own countrymen in particular. A few sentences to this effect will not be deemed impertinent; and though they have appeared

in periodical works, may be thought proper to remain in the Report of the Directors, as the powerful voice of recovered humanity, intreating, in striking terms, the further assistance of the Church of God, like the man of Macedonia saying to a primitive Missionary, "Come over, and help us!" One of the Hottentot women thus expressed herself—"What a pity, what a sin it is, that you (Europeans) who have for so many years enjoyed in great abundance the heavenly bread, should keep it all to yourselves, and not spare one little crumb to the millions of poor heathen;" adding, "that you may depend upon it, that you should not have the less for yourselves by giving some to them; but that the Lord Jesus would bless you and give you the more." She also observed, that "could we but conceive fully of the miserable situation of the Hottentots, we would certainly feel more compassion for them." She expressed her humble thanks to the English people for sending Missionaries among them, but intreated them earnestly to proceed further in this good work, the Lord having opened an effectual door, and there being yet so many thousands who know not the Lord." When taking leave of the congregation, she said, "The last thing I would say is, O pray pray for poor heathen."

The Directors have had the satisfaction of learning from Mr. Kicherer, the methods which were adopted for the instruction of the Hottentots and Boschenen, and cannot but express their thankfulness to our God and Saviour, for furnishing our much valued brother with gifts

so remarkably suited to the arduous situation in which he was placed; and especially for the singular blessing with which those methods were succeeded, to the conversion of many souls. Perceiving with inexpressible pleasure, the wide and effectual door for usefulness, which the Lord himself had so evidently opened in that country, the Directors judged it to be their indispensable duty to add to the number of laborers in Africa. Our brother Kicherer whose judgment they highly respect, recommended a Mr. Vos, of Holland, as a suitable person to become his assistant, in the capacity of a catechist and schoolmaster. This worthy man, of whose good character, abilities, and zeal, they have received ample testimony, together with his wife and child, will accompany him to the Missionary station at Zak River. Three other Missionaries, the brethren who were originally under the tuition of the Rev. Mr. Jænicke, at Berlin, and who have resided for about a year in Holland, for the purpose of acquiring the Dutch language, are also intended to sail with him to the Cape; and there to be disposed of in such situations as may be deemed the most eligible, by our experienced brethren, Dr. Vanderkemp and Mr. Kicherer.

We have to regret the loss of Mr. Matthys, a valuable missionary from the above-mentioned seminary, who was associated with our brethren in Holland, learning the language; and who was expected to accompany them to Africa. It pleased the all-wise disposer of human life and affairs, to remove him from this world, by death,

on the 4th of March last. The Society is thus deprived of a pious and promising laborer, but it becomes us to say—"The will of the Lord be done."

It was the earnest wish of the Directors that Mr. Kicherer, with his friends, might return to Africa, as soon as possible; to resume his useful labors, and to refresh the hearts of his poor people, who parted with him with extreme regret, and who fully expected to see him in the month of March; but insuperable difficulties, arising from the renewal of hostilities, have hitherto prevented this desirable event; it is hoped, however, that a suitable conveyance, in a neutral vessel, may ere long be provided.

On the subject of this Mission, the Directors have only to add, that respectable travellers, sent to explore that country, with others who had opportunity to observe the judicious plans adopted by our brother Kicherer, have borne the most honorable and public testimony to his integrity and piety; and have spoken in the highest terms of approbation of his wisdom and ability, in civilizing the barbarous natives of Africa. Indeed the appearance of the converted Hottentots themselves, in the metropolis, excited no small surprise in the minds of some highly respectable and well-informed persons, to whom they were introduced; who expressed their admiration at the rapid advances they had made in so short a time, and who readily admitted the efficacy of the Christian system, in the improvement of the most degraded of human kind.

The impediments which war

has opposed to the communications from Africa, have hitherto prevented the Directors from receiving any intelligence concerning those valuable Missionaries, Vanderlingen, Bekhar, and Tromp, who, they trust, are still diligently employed in the work of the Lord.

The same cause has operated to interrupt their intercourse with our reverend brother, Dr. Vanderkemp, no direct advices having been received from him, though there is every reason to believe that several Letters and Journals have been dispatched by him for our Society. Through the medium, however, of the Dutch Society, who have been more successful in obtaining his letters, intelligence of a very interesting nature has been lately received, a brief summary of which shall now be stated.

The Doctor, with about 160 Hottentots, part of whom had before attended his instructions at Graaff Reinet, arrived at Botsa's Place, near Algoa Bay, in the month of March, 1802, where there was reason to hope that a permanent settlement would be formed, which might be productive of great advantages, in the civilization and religious instruction of the natives. Soon after the settlement was formed, some violent diseases, supposed to be occasioned by the stagnated waters of the neighborhood, began to make their appearance among the people. Our honored brother himself was afflicted with a diarrhæa and an intermitting fever, followed by a violent rheumatic disorder, by which his public labors were totally suspended, and his patience tried by a confinement to his bed for eleven months.

It was a consolation, however,

to this zealous servant of Christ, that his faithful assistant, brother Read, was disposed and enabled very diligently to apply himself to the instruction and management of the people. But these labors of love were continued with no small difficulties and obstructions of a local nature; on which account, his Excellency, Governor Dundas, whose generous advice and assistance, in the first formation of this settlement, can never be recollected without respectful gratitude, was pleased to favor the Doctor with a visit; and representing to him the unhappy posture of affairs, and the extreme danger to which the Missionaries would be exposed, when the English garrison should be withdrawn from the neighboring fort at Algoa Bay, strongly recommended it to him to desist, for the present, from the prosecution of his benevolent plan in that quarter, and retire to a place of greater safety. The zeal of our brethren, however, would not allow them to listen to this friendly advice. The Doctor respectfully replied, that he was determined to remain faithful to the call of his God, and should his life be made a sacrifice, in consequence of abiding with the people, he was perfectly ready to lose it for the sake of the least child among them. Brother Read, actuated by the same fortitude of spirit, though left by his colleague entirely to the dictates of his own judgment, made the same resolution, adding, that should Dr. Vanderkemp have thought proper to withdraw from the scene of danger, it was his own determination to abide with the people.

The worthy Governor, find-

ing his prudential admonitions fruitless, desisted, and could further manifest his benevolence only by presenting them with a very liberal supply of oxen and sheep, with other useful articles, for their support, and for their assistance in agriculture; and by empowering them immediately to take possession of the fort, as a place of safety. This latter measure they thought proper to decline for the present; reserving, however, the right of availing themselves of the generous offer, should future circumstances render it necessary.

This necessity, alas! was too soon apparent; for only eight days had elapsed, after the departure of the soldiers from the garrison, when they were suddenly assaulted, in the middle of a dark night, by a furious banditti, whose object seemed to be, not only the destruction of their property, but of their lives also. The assailants fired their muskets at them not less than fifty times; yet happily none of their lives were destroyed. In this awful moment of danger, the Hottentots who were with the Doctor, insisted upon repelling force by force; and accordingly fired twice, and twice only, and at random, among the invading party. The assault, from what cause they could not then guess, immediately ceased, and the party withdrew. When the morning arrived, it was found that one of the shots had penetrated the thigh of the Hottentot Chief, and by dividing a principal artery, occasioned such a loss of blood, as put a period to his life in a few minutes. The enemy, however, enraged and reinforced, renewed the attack in the following night; but, finding the



settlement in a better state of defence, judged it prudent to withdraw: after which our brethren thought themselves called by Providence to retire to the asylum which the neighboring fort afforded, and in which they were happily preserved in safety from the violence of their enemies.

When his Excellency Governor Jansens had taken possession of the Cape for the Dutch Republic, he also paid a visit to our brother Vanderkemp, and expressed his opinion that it was proper for the Missionary Institution to be removed to a more eligible situation; and having himself looked out for a suitable spot, recommended their immediate removal to it. Our brethren judged it their duty to comply with the Governor's advice, and accept of the place which he had so kindly offered to them. They accordingly removed to the appointed spot, situated westward of Algoa Bay, at the mouth of the Swartz Koph River, and gave it the name of "*Bethel-Village*." May that Divine Goodness, which so remarkably protected them in the hour of danger, and raised up for them such distinguished friends, continue to bless them, and render this new *Beth-El*, the house of God to themselves, and the gate of heaven to multitudes!

To the glory of Almighty Grace it must be recorded, that in the midst of all these unfavorable and threatening circumstances, the work of God among the poor Hottentots was still proceeding; a goodly number of them were from time to time converted from the error of their ways, and gave satisfactory evidence of their being born again by the incorruptible seed of the

word of God. Of this our brethren are so well convinced, that many of them have been baptized, and admitted to the communion. They keep every week a feast of charity, resembling the Agapæ of the first Christians, which they always conclude by the celebration of the Lord's Supper. Dr. Vanderkemp, we understand, is in a good measure restored to health, and we hope soon to hear that the work of the Lord at the Swartz Koph River, prospers in his hands.

It ought not to be omitted, that the above-mentioned Brother Read, whilst at Cape Town, on his first arrival, and afterwards at Graaff Reinet, where he joined Dr. Vanderkemp, diligently applied himself to the instruction of the English soldiers there, and was eminently blessed of God in his faithful labors. We have had the pleasure of perusing many letters written to him by individuals of the military, who thankfully acknowledge the benefits they had received under his ministry.

It is stated, in the former Report, that the Missionary Verster, sent out by our Society, succeeded to the charge of the congregation of Christians and Heathen, in the district of Rodesand, vacant by the removal of the former pastor, the Rev. Mr. Vos—and we understand that his labors among them are acceptable and useful. The last mentioned brother, since his arrival in England, has received information that a very considerable revival in religion had taken place in that place, by means of the occasional ministry of Mr. Irwin, who had previously been engaged as a Missionary in connection with this Society; this was done at the

recommendation of Dr. Vanderkemp, and with a view to assist him and Mr. Read in their work at Algoa Bay, but whilst waiting for an opportunity of being conveyed to that port, he accepted an invitation to pass the interval at Rodesand, where it pleased God to render his occasional ministry the means of an extensive blessing.

## FRANCE.

The Directors next advert to a Missionary object of great magnitude, which we were once ready to hope would, ere this, have brightened more and more upon our view ; but which the renewal of hostilities has covered for the present with a gloomy cloud. The Society will recollect, that the New-Testament of our Lord and Saviour Jesus Christ has been printed in France ; and measures were adopted for dispersing that holy book, and the Essay on its Authenticity, throughout every part of that country, and its dependencies. The Old Testament also was printing, and in a state of forwardness, previous to the breaking out of the war. The Directors indulge a hope that the former is, in some degree, silently diffusing its salutary influence in that barren land : and although the political state of the two countries has made it expedient for us to suspend our intercourse with France, yet it may be hoped, that the printing of the whole Scriptures will be effected by a Society on the Continent, actuated by views similar with our own, and who are not, like us, prohibited from this good work by a state of warfare with that country. This circumstance also puts it out of our power to represent so particularly as might

otherwise be done, the real state of the Protestant cause therein we have, however, reason to believe that, in the course of the past year, a considerable number of Protestant congregations have been supplied with pastors in different parts of the republic and that an increasing bias in favor of that cause appears among the people.

## NORTH AMERICA.

The Directors will now proceed briefly to mention the circumstances of the Society's Missions in North America.

Mr. Bentom still resides at Quebec, where he has sustained considerable opposition from persons who bear the Christian name ; and who have prevailed on some of his less serious hearers to withdraw themselves from his ministry. He has not been able to extend his labors to the Indians, as was originally designed, few of them residing within his reach ; but his services in Quebec have, we trust, been useful to many. The obloquy, however, which his adversaries have contrived to throw upon him, appears to have bro't his usefulness there to a stand, so that he is desirous of resigning his station to some other minister ; a measure which the Directors conceive may be expedient, should the Society think proper to send another missionary there, and a suitable person could be found, who is able to preach in the French language—a qualification highly desirable for Missionaries in Canada.

Mr. Mitchell, who has resided for about three years in New Brunswick, and chiefly at New Carlisle, situated on the Bay of Chaleur, has been an instrument of spiritual good to several indi-

viduals in that place, and also at Restigouche, and some other small towns. He has, however, left that part of the country, in consequence of his marriage, and removed to another place, where we hope he will still exert himself in the cause of Christ. Letters received from the few religious people among whom he exercised his ministry at New Carlisle, bear ample testimony to his zeal and fidelity in the work of the Lord. These poor people who appear to relish the good word of God, and who were engaged in building a better place of worship, are extremely desirous that the Society would furnish them with another minister. The Directors, wishing to comply with their earnest request, have determined on sending to them Mr. Pidgeon, lately one of the Students in the Missionary Seminary at Gosport, under the care of the Rev. Mr. Bogue. This appointment Mr. Pidgeon has accepted with perfect readiness, and having been ordained at Gosport, has, we believe, already sailed for America.

As the ministration of the gospel among persons already professing the christian religion, is not the direct, or most prominent object of the Missionary Society, the Directors have recommended to Mr. Pidgeon not to devote more than half his time to the instruction of the protestants at New Carlisle, but to extend his labors among the Catholics, who abound in that country; and among other persons not instructed in the true faith of the gospel; and, if possible, among the Indians in the neighborhood.

They have been induced to give these directions to Mr.

Pidgeon, in consequence of letters received from Mr. Mitchell; from which it appears, that in a journey of considerable extent which he took last summer, he visited a great number of settlements inhabited by Highlanders, many of whom were Catholics, and by a variety of other people, most of whom gladly received the word from his lips. Whole towns and districts were totally destitute of all religious ordinances, and seemed in danger to lose the very forms of christianity; many of them expressed strong desires for the means of religious instruction, and would rejoice even in the occasional visits of an itinerant minister. Among persons of this description Mr. Pidgeon is to labor as much as possible; and to collect as particular an account as he is able of the state of religion throughout the province of New Brunswick. Information of this kind cannot fail of being highly interesting to Christians in this country, and may ultimately lead to some active measures for the more general diffusion of evangelical light in that dark part of the earth. As a portion of the British empire, inhabited by persons who have emigrated from hence, or are descendants of Britons, they have a strong claim on our compassion; and it may be hoped, that a just and accurate representation of their pitiable state may induce our wealthy merchants, and others, to exert their benevolent and Christian endeavors in that quarter, upon a larger scale than may strictly comport with the precise object of the Missionary Society.

These observations are in some measure applicable to Newfound-

land. Mr. Hillyard, whose faithful services in that island have been reported with approbation on former occasions, having fulfilled the term of his engagement with the Society, returned to England early in the last year : but feeling an earnest desire of further usefulness in Newfoundland, he voluntarily offered to resume the scene of his former labors. The Directors readily accepted his proposal ; and he accordingly sailed from Liverpool, for that Island, in the latter end of the summer ; and they have had the pleasure of hearing of his safe arrival, with his wife and child at Carbonear. Mr. Hillyard's labors will not be confined to the cultivation of the church at Twillingate, which he had the honor of planting, but be extended to various parts of the coast, on which there are many settlements, where multitudes of souls, no less ignorant than the Heathen themselves, are totally destitute of religious instruction, and are in danger of perishing through lack of knowledge.

#### ASIA.

The Directors would now solicit the attention of the Society towards the vast and populous, but, alas ! neglected regions of the Eastern world. These have long engaged the pity and the prayers of the Society at large, nor have the Directors ever lost sight of the stupendous object ; they have repeatedly announced their earnest desires to send, to the deluded millions of Asia, the glad tidings of the glorious gospel, whenever the good Providence of God should open their way, and furnish them with Missionaries whose talents and dispositions should appear suited

to such important stations as abound in that highly civilized part of the globe. The period for entering upon the interesting service has at length arrived and there are now on their way to those countries six Brethren two of whom are accompanied by their wives. The Rev. Mr. Vos superintends the Mission designed for Ceylon. His long standing in the Christian ministry—his faithful and successful labors therein, both in Holland and at the Cape of Good Hope added to the experience which he has acquired by his previous intercourse with the ignorant and uncivilized part of mankind point him out as a person remarkably qualified to fill this station. He is accompanied by the Brethren Ehrhardt and Palm, natives of Germany, who received their education for Missionary services at the seminary at Berlin, which was instituted chiefly, if not solely, for this object, and is under the care, as before-mentioned, of that valuable instructor, the Rev. Mr. Jænicke. They have also passed a considerable time in Holland with a view of acquiring a more perfect acquaintance with the Dutch language, which is used in Ceylon ; while, at the same time, they have enjoyed the advantage of further instruction in divinity, from the kind and zealous attention of the Rev. Mr. Verster, and other pious ministers, connected with the Missionary Society at Rotterdam. The favorable testimony borne to their character and spirit, both at Berlin and Rotterdam, corresponds with the impression which their conduct, during their residence in England, could not fail to make on us. We



therefore send them out with much satisfaction and cheerful hope, that they will seek and obtain grace to be faithful to God, to the Society, and to the Heathen, in the course of their ministry. Mrs. Vos, and Mrs. Palm, have also an important service to occupy their zeal, in the instruction of the female natives, and in assisting in the education of children.

Those who are designed to labor on the continent of India, are the Rev. Messrs. Ringeltaube, Desgranges, and Cran. The first is a native of Prussia, who has already passed a short time in India, and has since held his principal intercourse with the Society of the United Brethren. The other Missionaries have been about two years in the Seminary at Gosport; and the whole have been ordained to the office of the Christian Ministry, and recommended to the grace of God in the discharge of the arduous and important service to which they are called, and on which, we believe, they enter with a humble sense of their own insufficiency, a firm reliance on divine influences, and a sincere desire to consecrate themselves to the glory of Christ in the salvation of the Heathen. The Society, and the Christian community at large, will, no doubt, bear these devoted servants of God in their affectionate remembrance; and at the throne of grace, implore in their behalf the divine protection, counsel, and support, that they may make known among the Gentiles the unsearchable riches of Christ, and at length finish their course with joy.

It has been observed, that some of our brethren are intended for

the Island of Ceylon, this being the station on which the attention of the Society, and of the Directors, is more especially fixed, and where, we trust, they will actually labor: yet in the first instance they are to accompany their brethren to Tranquebar, where they will obtain such accurate and comprehensive information as will greatly assist them in forming their future plans; and where they will find some Christian friends, who will promote their introduction, were not this rendered almost unnecessary, by the kindness of one of his Majesty's Principal Secretaries of State, who has furnished them with a letter to his Excellency Frederick North, the Governor of the Colony. The Directors have also fixed in their own minds a particular station for the labors of the Brethren who are to remain on the Continent, and in which a very extensive field appears ripe for the harvest; this they have more particularly pointed out in their instructions, leaving, however, the ultimate decision to themselves, under the intimations of Divine Providence, and the advice of those pious and well informed friends with whom they will communicate on their arrival.

The Directors have the satisfaction to make a favorable Report of the state of the Seminary at Gosport. The young men who are under a course of instruction suited to Missionary labors, pursue their studies with diligence, and evince that devotedness of heart to the great object in view, which encourages their worthy Tutor and the Society to hope that they will one day become burning and shining

lights in the benighted regions of the pagan world. Two other persons have nearly finished their medical studies, and we hope, may be eminently qualified for situations in which the healing art may prove a happy introduction to the dispensation of the gospel, particularly in the more highly civilized countries of the East.

With cheerful confidence the Directors look forward to the continued and liberal support of the religious public. The Society will perceive, by the foregoing statement of the enlargement of the Missionary sphere, that the expenditure of the Institution must of course be exceedingly increased: about two thousand pounds will be requisite for the conveyance of the Missionaries now on their way, or ready to depart; and nearly the same sum may be annually necessary, for several years to come, for the purposes of their several Missions. The visit of the Africans to this country, and their return, together with eight additional laborers, have occasioned an unexpected and considerable demand; but we trust that this expense will not become a matter of regret, when the satisfaction which their visit has afforded to the Society, and the probable advantage which the Mission may derive from their report in Africa, are taken into consideration. When the large sums which the efforts of the last year have occasioned, are paid, it will be found that the expenditure has greatly exceeded the income. Those of our friends, therefore, who have supposed the retention of a large capital by the Society to be improper, will find that it will then be con-

siderably reduced; and unless the exertions of the public, particularly in the country, shall keep pace with the extended operations of the Society, the reduction must be far greater than the Directors conceive is compatible with the permanent interests of the Institution. But they indulge a confident expectation, that while they pursue with steady zeal the grand object proposed—"the spread of the gospel in Heathen and other unenlightened countries,"—and while the Great Head of the Church shall be pleased to succeed, with the sacred Influences of his Holy Spirit, their feeble endeavors, their fellow Christians, of every denomination, will cheerfully consecrate to this service a sufficient portion of their worldly substance, to enable the Society not only to support the Missions already established, but continually to make new inroads into the kingdom of darkness, and to erect the standard of the cross in every country to which they may have access.

Political reasonings are confessedly remote from the sphere of duty belonging to Missionary institutions, yet those who conduct their concerns, with motives and aims which are purely spiritual, will, nevertheless, contemplate the great changes which take place in Empires and Nations, as arrangements of an infinitely wise and holy Providence, designed to produce important moral effects, and which bear a relation to the final triumphs of the kingdom of Christ. Among these events, the immense acquisition in territory and population made to the British Government in the Eastern part of the world, cannot but in-

aspire the breast of every true Christian with an earnest hope that thereby a way may be prepared for the spiritual dominion of the Redeemer ; especially when it is considered, that while these and other external dispensations produce an interesting opening for the exertions of Christians, the liberal principles of the enlightened Government under which we live, countenance and encourage them. What Divine Grace has lately effected in the West, in the remarkable revival of religion, and conversion of multitudes of nominal Christians in several parts of America, affords additional ground of hope, that the Saviour is about to take unto him his great power, and reign in a more splendid and extensive degree. There seems, however, abundant evidence of the Lord's gracious approbation of the various and zealous efforts of his ministers and people, in different parts of the world, and, consequently, strong encouragement to proceed with increasing diligence and vigor in the Missionary work. Much, very much indeed, remains to be done. We have but just begun our work. We have made a beginning, and God has prospered it. Let us go forward. The voice of the Word is—Go forward ! The voice of an approving Providence is—Go forward ! Let the encouraging voice of the public, in their prayers and in their generous contributions, also be—Go forward !

South African Missionary Societies, have become the means of bringing many savage heathen to a knowledge of the gospel. A door is opened for instructing the wild Hottentots, Boschemen, and other barbarous tribes, who never before heard of the true God, the Saviour of men. Dr. Vanderkemp, Mr. Kicherer and sundry other faithful servants of Christ, appear to be filled with an apostolic zeal, and are painfully laboring in the work. To see the most degraded part of mankind, thus visited by light from on high, is a new evidence of the power and riches of divine grace. The liberality of the Christian Dutch inhabitants to the Missionaries, in supplying them with provisions and other necessities, shows that the Lord hath opened their hearts to advance his own work.—Mr. Kicherer's Narrative of his Mission to Zak River, appears the best calculated of any thing the Editors have seen, to give their readers a just idea of the savage state of these heathen, the fortitude and danger of the Missionaries, the success with which the Missions have been attended, and the manner of divine operation on the minds of these ignorant people. The Narrative, which is here begun will be continued in succeeding numbers.]

*The Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots.*

**B**EING requested by the Directors of the London Missionary Society to give a written Narrative of my proceedings in South Africa, I have to regret the want of my papers, which the Captain who brought me

[THE latest accounts from South Africa inform us, the Missions established in that country by the London, Rotterdam and

over from Holland, advised me to leave behind, as they might possibly involve him in difficulties; on this account I cannot be exact as to the dates of particular occurrences, but my statement of facts will, I trust, be found accurate.

I embarked with my missionary brethren, Vanderkemp, Edwards, and Edmond, on the 5th of December, 1798, and arrived at Cape Town on the last day of March, 1799. Our original intention was to visit the Namaquas, but learning that they were then at war, we changed our plan, and prepared for going into Caffraria.

A few days previous to our arrival at the Cape, three Boschemen had come thither from Zak River,\* with a view to solicit the Government to send Teachers into their country. They came in the capacity of public ambassadors. Providence had opened this door in the following manner. The Farmers of the back settlements, of whom Florus Fischer was the principal, had been greatly reduced by the depredations of the neighboring Boschemen. To prevent similar calamities in future, the Landdrost advised them to purchase a Peace, at the expense of several thousand Sheep. At the ratification of this contract, some of the Settlers, being religiously disposed, offered up a prayer in the presence of the Hottentots; who, upon their inquiry into the nature and design of this action, were informed that it was done with a view of imploring the blessing of Almighty God, who

is the source of every good; they were also told that their ignorance and neglect of this Divine Being was the real cause of their comparative wretchedness. On this explanation, the Boschemen expressed their earnest desire that proper persons might come and reside among them, who would afford them those valuable instructions which would enable them to become as rich and happy as their neighbors. For this purpose they were directed to the Government at the Cape, where we met with them on our arrival. We considered this peculiar concurrence of events as a providential call to visit them; and having looked up to the Lord to point out which of us should go, we appealed to the Lot, which fell upon me: Brother Edwards had previously determined to go there; and Brother Kramer, a native of the Cape, followed us afterwards.

On the 22d of May, we left Cape Town, accompanied by the brethren Vanderkemp and Edmond, who travelled with us as far as Rodezand, in their way to Caffraria. Here we met with the most welcome reception by the Rev. Mr. Vos, who presided over a flourishing congregation, and whose successful zeal in the cause of Christ is well known to the Society. Mrs. Smith also, an eminently pious lady, treated us with great hospitality. We were detained here for some time by our want of a waggon and the necessary cattle; but our time was agreeably spent among our christian friends, and we enjoyed frequent opportunities of preaching the word in the neighborhood. From hence we made an excursion to Bavian's Kloof, where the Moravian

\* Zak River is between four and five hundred miles North-East of the Cape.



Brethren had a numerous and well regulated congregation of *Tame Hottentots*, for by this name they are distinguished, who do not run away at the sight of the White people, and who are somewhat more civilized than the wild Hottentots or Boschemen. These latter, when approaching a white man for the first time, for some urgent motive, such as their ardent desire of obtaining a little Tobacco, appear in an agony of fear, which discovers itself by the trembling of every limb; yet so vehement is their love of this narcotic, that they will venture anything to procure it; and had it not been for the powerful attraction of this favorite herb, which we liberally distributed among them, I am persuaded we could not have prevailed upon them to venture near us.

On our way to Bavian's Kloof, near Broad River, the Lord was pleased to bless my poor labors among the people in an abundant degree. Some of the hearers expressed their gratitude with tears of joy, and by a very welcome present of eleven draught-oxen for our intended journey northwards. Upon our return to Rodezand, Brothers Edmond and Edwards were solemnly set apart to the work of the Ministry, in Mr. Vos' church; and the next day Dr. Vanderkemp and Mr. Edmond proceeded towards Caffraria.

On the 25th of June\* we took leave of our kind friends at Rode-

zand, Mrs. Meyer, a widow, having lent us her waggon, and some of the neighboring Farmers their servants to drive the oxen. Our object was now to proceed as far as Florus Fischer's, who possesses the last farm in the Karroo. This is a vast tract of land, of many days journey, so dry in the Summer as not to produce a blade of grass; but, happily for us, it afforded, when we passed it, sufficient pasture for our cattle, and for those of the surrounding inhabitants, who hearing of our journey came from all parts to hear the Gospel. We travelled but slowly, our waggon being overloaded with the numerous presents of these open-hearted colonists. We had, however, frequent opportunities of preaching to small congregations of the Farmers from the adjacent countries.

After a fortnight's journey through the mountainous Buckfield, and the level Karroo, we arrived safely at Florus Fischer's, where we received a cordial welcome. Mr. Fischer is the person already mentioned, who was employed by Government, (under whom he was a Field-Cornet) to negotiate a peace with the Boschemen, and in which he happily succeeded; and to his family devotions it seems chiefly owing, that his heathen neighbors conceived the desire of receiving religious instruction. This desire Mr. Fischer was sincerely desirous of gratifying, but by what means,

\* Some of these dates are supplied from a former Journal, sent to the Society by Mr. Kicherer, when in Africa; an extract from which appears in Vol. I. of *The Transactions of the Missionary Society*, No. VIII. The readers of that Volume will ex-

cuse the repetition of some particulars which appear therein, as it is the wish of the Society to present to the public in this Narrative, a complete account of Mr. Kicherer's Mission, and settlement at Zak River.

he was utterly at a loss to conceive, especially as a dread of these savage people universally prevailed, and it seemed improbable that any teacher would venture into such a wilderness, separated from all christian society. But, how marvellous are the ways of God! for at this very time we were influenced to come from a far country to comply with their unknown desire.

Here we continued three weeks, in order to prepare for our further journey, during which we enjoyed many a crowded and happy meeting with the neighboring Cultivators, particularly on the Sabbath-days, when we have had twenty-two waggons full of people, besides many on horseback, some of whom came four days journey to hear the word of God, and to partake of the Lord's Supper; for many of these people have no church that they can attend nearer than Rodezand, which, though eight days journey distant, they sometimes attend.\* I feel myself unable to express our own happiness in those days, or to speak properly of the wonderful blessing the Lord gave to his word at that time, both among Christians and Heathens.

Here we were strongly solicited to prolong our stay, but being eager to commence our labors among the Boschemen, we fixed the time of our departure for the 22d of July, on which day we left the Karroo, accompanied by our generous host Mr. Fischer, with several other farmers and their servants, to the

number of about fifty, having our train six waggons full provisions, sixty oxen, and near two hundred sheep, the kind presents of the Dutch settlers. The first night we slept at the foot of the Rockfield mountain and our sheep-fold was threatened by a Tiger. About that time we were often beset in the night by Lions and Panthers, but cannot say I felt so much alarm then as I should probably feel now; my mind was stayed on the Lord, who kept me in perfect peace. On the 29th we passed the last inhabited house at Rockfield, and found the country a perfect desert, without blade of grass. Wild Horses, Lions, and Ostriches abound in it. The eggs of the latter afforded us an agreeable repast. Here we halted one day to refresh the cattle and bake some bread. Two of our company who went to shoot Antelopes, saw two Lions, and another Lion at night approached our encampment but was kept off by the fire which we kindled for that purpose. After travelling seven days without meeting a human being, on the 3d of August we arrived at a spot where a few Boschemen resided, three of whom came to us. When crossing the Zak River on the next day, one of our waggons was overturned, but without much damage. Some of our people shot five Antelopes, two wild Horses, and a Steinbock. The next day we halted, and were visited by about twenty Boschemen. On the 6th we fixed on a spot where we agreed to settle, and called it Happy Prospect Fountain. It is near two fine springs of water, with a good piece of ground for cultivation,

\* What reason have British Christians to rejoice in their superior privileges, and to take care that they improve them!

but the surrounding country is barren, and the inhabitants few. Here we fell on our knees, devoting this place, as well as ourselves, to the service of the Lord, requesting his continual presence with us while we dwell in the wilderness, and imploring his blessing on our future labors. We also began immediately to prepare a plot for a garden, and to build a hut of reeds, no other materials offering themselves for that purpose, not a tree growing in that country. In these necessary labors we were assisted by our kind friends the Farmers. Our people shot two Antelopes, but when our Hottentots went to fetch them, they found that one had been claimed by the Lions, the sovereigns of this region. In the evening we distinctly heard their dreadful roar.

On the 12th of August, Mr. Fischer and our other kind friends were obliged to leave us, and return home. This was a time of severe trial. I felt inexpressibly dejected at first, but the Lord comforted me. We soon began to have more company, a party of about thirty Boschemen arriving to enquire into the reason of our coming. They were at first exceedingly shy, but small presents of the irresistible herb presently rendered them more familiar. Soon after this our Reed-Hut tumbled down, in consequence of our attempt to make it tighter by a covering of clay which it could not support, and we set about building a more suitable dwelling.

I well remember how deeply my spirits were depressed about this time, and how insupportable my situation would have proved, separated, as I found myself,

from all I loved in this world, had not urgent business dispersed my gloomy reflections, and had not the Lord, whom I served, condescended to pacify my troubled heart, when I spread my complaint before him. This was especially the case one evening, when sitting on a stone, in a circle of Boschemen, I attempted to convey the first instructions to their untutored minds.

It may not be improper here to introduce some account of these wild people. They have no idea whatever of the Supreme Being, consequently they practice no kind of worship. They have however a superstitious reverence for a little insect known by the name of the Creeping-leaf, a sight of which, they conceive, indicates something fortunate, and to kill it, they suppose, will bring a curse upon the perpetrator. They have some notion of an evil spirit which they imagine produces mischief, particularly the diseases which they endure, and to counteract his evil purposes, a sort of men are employed to blow, and make a humming noise over the sick, which they sometimes continue for many hours together.

Their manner of life is extremely wretched and disgusting. They delight to smear their bodies with the fat of animals, mingled with a powder which makes it shine. They are utter strangers to cleanliness, as they never wash their bodies, but suffer the dirt to accumulate, so that it will hang a considerable length from their elbows. Their Huts are formed by digging a hole in the earth about three feet deep, and then making a roof of reeds, which is howev-

er insufficient to keep off the rains. Here they lie close together like pigs in a sty. They are extremely lazy, so that nothing will rouse them to action, but excessive hunger. They will continue several days together without food, rather than be at the pains to procure it. When constrained to sally forth for prey, they are dexterous in destroying the various beasts which abound in the country ; \* but when they cannot procure these, they make shift to live upon Snakes, Mice, and the most detestable creatures they can find. There are some spontaneous productions of the earth of the bulbous kind which they also eat, particularly the Cameron, which is as large as a child's head, and the Baroo, about the size of an apple ; there are also some little berries which are eatable, and which the women go out to gather, but the men are too idle to do this.

They are total strangers to domestic happiness. The men have several wives, but conjugal affection is little known. They take no great care of their

\* "The wild beasts are always shot with poisoned darts. They take the poison out of the jaw-bone of the serpent, and put it on the point of the dart or harping iron. They then creep behind the small bushes, where they conceal themselves, and attack the beast when about the distance of an hundred steps. If the dart wounds him in the slightest degree, the Hottentot is sure of his prey ; sometimes the wounded beast falls down dead immediately, in other cases he pursues it for a time, and at length succeeds. They then take out the wounded part, and eat the rest without injury. They can run almost as well as a horse." See Vol. I. p. 332.

children, and never correct them except in a fit of rage, when they almost kill them by severe usage. In a quarrel between father and mother, or the several wives of a husband, the defeated party wreaks his or her revenge on the child of the conqueror, which in general loses its life. Tame Hottentots seldom destroy their offspring, except in a fit of passion, but the Boschemen will kill their children without remorse on various occasions, when they are ill-shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from the Farmers or others, in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry Lion, who stands roaring before their cavern, refusing to depart till some peace-offering be made to him. In general, their children cease to be the objects of a mother's care, as soon as they are able to crawl about in the field. They go out every morning, and when they return in the evening, an old sheep's skin to lie upon, and a little milk or piece of meat, if they have it, is all they have to expect. In some few instances, however, you meet with a spark of natural affection, which places them on a level with the brute creation.

The Boschemen frequently forsake their aged relations, when removing from place to place for the sake of hunting. In this case they leave the old person with a piece of meat and an ostrich egg-shell full of water ; as soon as this little stock is exhausted, the poor de-



serted creature must perish by hunger, or become the prey of the wild beasts. Many of these wild Hottentots live by plunder and murder, and are guilty of the most horrid and atrocious actions.

Such are the people to whom the Providence of God has directed our course ; and among them, blessed be his name, he has been pleased to call many to the fellowship of the Gospel, and to render them the distinguished trophies of his almighty grace. But to return to our narrative.

Our days are spent in the following manner. About the time of Sun-rising we collect together for Prayer, when we read the Scriptures and sing a Hymn ; then the elderly people depart, and the business of the School commences. We teach the younger people to spell and read Dutch. In the mean time our provision is prepared by a Boscheman girl. School being over we proceed to our manual labor, such as gardening, building, &c. About noon we dine ; and the afternoon passes away in the same occupations as the forenoon. Evening arriving, we conclude our day by Prayer, singing Hymns, and communicating, in the plainest manner we can, the knowledge of divine things.

At this time I deeply felt the great need and importance of prayer. I was enabled often to bend my knees, jointly with my little flock, before Him, who had promised that he would take the Heathen for his inheritance. Prostrate at his feet, I was peculiarly assisted in wrestling earnestly for the blessing ; and felt a happy freedom in pleading Christ's own words in this case,

and in relying upon his faithfulness to fulfil them. I shall never forget this remarkable season. It was admirable to me to observe that frequently the more dark and gloomy my prospect was, the more abundantly the spirit of prayer was given to me, so that I was enabled to shelter myself in Jesus, to lay fast hold on him by faith, and to commend these savages to his free love and grace.

From this time the number of our Boschemen considerably increased, and I began to find some encouragement in my work. Often did I feel inexpressibly happy when setting forth to these poor perishing creatures the infinite grace of our Redeemer. Frequently have I begun my work sighing, and concluded it exulting with joy and gladness of heart. It was very affecting to observe how amazed they were, when I told them of a God, and of the resurrection of the dead. They knew not how to express their astonishment in terms sufficiently strong, that they should have lived so long without ever having thought of the Divine Being. Ever after this, they would call me their Ebo, or Father. Sometimes the impression which the word made upon the people was so great, that it appeared as if we had got above all disappointment ; but at other times, the natural inconstancy of the Boschemen, seemed to reverse every promising sign. It is impossible to express what extraordinary supplies of patience, prudence and fortitude, we needed at the beginning of this work. However, some of the people now began to pray. " O Lord Jesus Christ," they would say,

"Thou hast made the sun, the moon, the hills, the rivers, the bushes; therefore thou hast power also to change my heart. Oh, be pleased to make it entire-new." Some told us that they had not been able to sleep all night for sorrow on account of their sins, and that they had been forced to rise to pray. Others said that on their hunting parties they had felt a sudden impulse to prostrate themselves before the Lord, and to pray for a renewed heart. We were glad to hear this; yet we thought it our duty to be cautious, and not to take it for granted that all this was true and sincere.

Among the difficulties with which we had to struggle, the want of a good Interpreter was one of the chief. We longed and prayed for one who was perfectly acquainted with the language; and who was not a stranger to the influences of divine grace. At length the Lord granted our request, by the unexpected arrival of William Fortuin and his wife, who came to live with us. He was a Hottentot, and she a Boscheman; but both were well acquainted with the Dutch language, and were rather more civilized than the people in general. In this event I clearly saw and thankfully acknowledged the good Providence of my great Master, who had heard and answered my prayer; and I recollect, as if it had happened but yesterday, how greatly this occurrence strengthened my heart and my hands; and how it inspired my soul with love and gratitude; for my whole success seemed, under God, to depend on this. I was constrained to say, "I love the Lord, for he hath heard the voice of my

supplication! What shall I render to the Lord for all his goodness!" Who is a God like unto him, who giveth us all good things, if we ask them in the name of Jesus!

From this memorable season every thing prospered more than before, both in spiritual and temporal concerns. William was well acquainted with gardening, and his wife, who was the principal Interpreter, managed the business of the house; so that I found myself greatly relieved. About this time brother Edwards, wishing to teach the Hottentots his native English, left us to go a little further into the country.

Business increasing every day, and the Boschemen flocking to us in considerable numbers, we were obliged, for the sake of distinguishing one from another, to give them names, which I wrote with chalk on their backs: accordingly when any one of them approached me, the first thing he did was to shew me his shoulders. We made it our study to excite a spirit of industry in them, for which purpose we gave them little presents; to the men Tobacco; to the women Handkerchiefs; and dried fruit to the children; for we had a stock of these articles, which had been given us by the Farmers when we left Rodezand. Several persons now seemed to discover some tokens of a work of grace on their hearts: yet I was afraid to conclude positively about their state. Among these was a man named Abraham; O Baas, and his wife Antjee, who expressed themselves in some measure experimentally, discovering at the same time a change of heart, by a visible change in their con-

duct. There were, indeed, many people among us who seemed to pray to God ; but we had reason to doubt the sincerity of some of them, as there was no suitable alteration in their lives, but much pharisaical ostentation, mechanical profession, and, we feared, interested views, for some of them seemed to pray, with no other design than to obtain a piece of Tobacco from us.

In the month of October, we found our stock of provisions almost exhausted, and had recourse to our gracious Lord in prayer, who was pleased to answer us, by inclining the heart of Francis Moritz, a Farmer, to send us a handsome present, consisting of a large Bullock, thirty Sheep, a quantity of Flour, Salt, &c. The Hottentot servants, who brought these valuable articles, cheerfully added to them several sheep of their own, as an expression of their joy in the blessing of the Gospel being brought to their countrymen.

About the same time we received repeated warnings of our danger from the Great-Kraal, the most numerous horde of Boschemen, and who were all robbers. These people, who had not been included in the peace before mentioned, were approaching us, as we were informed, with a design to surprise and destroy us ; but we committed ourselves to the Lord, who enabled us to confide in his protecting care, feeling little anxiety as to the event, and resolving to pursue our great object, which was to preach Jesus.

*(To be continued.)*

FROM THE LONDON MAGAZINE.

*Means for preventing Sleep in the house of God.*

MUCH has been already said on the impropriety of sleeping in time of divine worship. Ministers have often reproved from the pulpit, and writers have repeatedly declaimed against it in print. The practice, however, is still indulged ; and it is lamentable to see how many convert the house of God into a place of repose ; and thus grieve the Holy Spirit, and render the ordinances of divine appointment ineffectual. Bodily disease, and excessive labor on the week days, have been alledged as causes ; and there is no doubt but these may naturally tend to indispose for public worship. But what shall we say to them who cannot plead either of these, and yet are often found in this habit ? It appears to me, that there is another cause, which has not been sufficiently attended to by professors in general ; and that is a too great indulgence of the appetite,—a species of intemperance which unfits both the body and the mind for devotion. I know not how it may be in other countries ; but it seems that, in England, Sunday is considered as a day in which many think themselves at liberty to eat and drink more than on any other day in the week ; and among those who consider this day as a day only of leisure and amusement we do not wonder at it ; but how professors of religion should adopt this practice, and why it is that they cannot deny themselves a little, is strange indeed ! Yet what is more common than to hear of such dressing large and

expensive dinners, and asking a number of their friends on that day, as if it were a season appointed for feasting and conviviality, rather than for the worship of God! Is it any matter of surprise, therefore, to see people, who have been taking more than their usual quantity of animal food, and perhaps drinking more than their usual quantity of stupifying liquids, overcome with sleep when they come to sit down in the house of God? Surely, eating and drinking a few ounces less on the Lord's Day, in order that they might be more wakeful, worship God in a better frame, and hear their minister with greater pleasure, cannot be thought either an unreasonable or an impracticable thing. We often hear them say, indeed, that they are sorry they were overcome; and that they wished to keep awake, and be attentive;—but that really it was not in their power. To this, perhaps we may give credit. But what is the reason? Does this sleepy habit arise from a naturally heavy temperament of body? No; for on other occasions they are as lively as any one. Does it arise from their disrespect to their minister? No; they own they feel an attachment to him; and believe him, in many respects, to be superior to others. Does it arise from the subject to be discussed, which they suppose to be of no importance or utility to themselves? No; I am persuaded, that though these may be sometimes the causes, yet in general, it will be found, that attention has not been paid to the predisposition of the body for public worship. It is not required that the Sabbath-day be a fast-day; but it is required,

that no more should be taken than will be found necessary for strengthening and refreshing, and so preparing the animal frame for a decent and becoming behavior in the house of God.—Now should this paper fall into the hands of any persons who have hitherto been in the habit of sleeping during worship, let me intreat them to try the experiment; let them guard against preceding indulgence, and I have no doubt but they will find a difference. Should a sleepy fit come on them, let them stand up, or change their posture in any other way, so as not to incommode others, and disturb their devotion. I cannot but think, if these means were tried, many might subdue a habit which is disgraceful to their characters, an insult to God, and a great trial to ministers.

To what is above stated, many arguments might be subjoined, as to the impropriety of the practice, but we shall only select one; and that shall be the reflection of a minister of the gospel, on viewing some of his flock in this unhappy situation:—"I have been thinking," says he, "during the week, what subject I shall choose, that will be most profitable for my people; and after having fixed upon one that I thought would be suitable, I have been endeavoring to consider the best manner I should treat it, in order to impress it on their minds. The Sabbath arrived; I ascended the pulpit; and now, thought I, God is waiting to be gracious,—Jesus has promised to be in the midst,—angels are looking on with eager expectation,—the Holy Ghost is waiting to communicate his influence,—and all Heaven seems to be in



readiness to shout praises to God, if but good is done in his name ! But alas ! these reflections have been no sooner indulged, the text named, and the subject announced, than I have beheld some nodding, others putting themselves into a commodious posture for sleep, and others actually slumbering ! A death-blow, thought I, is given to all my designs, and to all the pleasing thoughts that occupied my mind. Why have I been studying ? For what have I prayed ? Can God be in this place ? Can I take any comfort to myself ? It is as if my instructions were of no weight, my sermons of no consequence, and all my attempts to do good in vain."—Thus the preacher has retired to his closet with sorrow, under the idea of the little utility of his ministrations ; and been almost ready, with Jeremiah, to say, That he would "speak no more in the name of the Lord."

O ye that profess to worship and love God, and who have never once tried to use the means against this evil practice, let me intreat you, by the sacred commands of God, by the respect you should pay to your ministers, by all that is decent and interesting, by all the promises of the Divine Presence, as well as by all that is consistent and reasonable,—to reform a practice which is such a cancer to your profit, a stumbling block to the weak, a plea for the wicked, and an offence to God ! C. B.

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### Religious Intelligence.

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BY a letter received by Mrs. Palm from Rotterdam, we learn

that the Missionary Society there has received letters from Dr. Vanderkemp, at Algoa Bay ; in which he mentions, that he had been ill for a long time ; but was mercifully restored : and the Lord had so blessed his labors, that he had baptized more than *two hundred Heathen*.

By letters which our Baptist Brethren have received from India, we learn, that Mrs. Thomas, the widow of Mr. J. Thomas, is dead. Felix Carey has been ill, in some danger of a consumption ; but hopes are entertained of his recovery. Mr. Carey's second son, William, has also been received into the church. The work of God goes on among the natives. They have seldom had an ordinance-day without some additions. As they cannot find employment for all the converts at Serampore, and as many of them come from a considerable distance, it is their practice now, after baptizing and receiving them into the church, to send them home to their country and kindred, to tell what the Lord hath done for them.—Among the converted natives, there are two or three whom our friends encourage to preach the gospel to their countrymen.—They have been cruelly beaten by them, and their lives threatened ; but have borne it with much Christian patience and fortitude ; declaring, in the face of their persecutors, that they were more concerned for them than for themselves. One of them is a young Brahman, and who has lately been married to a young Christian female..

LOND. MAG.

## ANECDOTES.

**A** GENTLEMAN of my acquaintance was asked in company, What led him first to embrace the truths of the gospel, which formerly he was known to have neglected and despised? He said, "My call and conversion to God our Saviour was produced by very singular means:—

A person put into my hand Paine's *Age of Reason*: I read it with attention; and was very much struck with the strong and ridiculous representations he made of so many passages of the Bible. I confess, to my shame, I never had read the Bible through; but from what I remembered to have heard at church, or accidentally on other occasions, I could not persuade myself that Paine's report was quite exact, and the Bible quite so absurd a book as he represented it. I resolved, therefore, that I would read the Bible regularly through, and compare the passages when I had done so, that I might give the book fair play. I accordingly set myself to the task; and as I advanced was so struck with the majesty which spoke, the awfulness of the truths contained, and the strong evidence of its divine original, which increased with every page, that I finished my enquiry with the fullest satisfaction of the truth as it is in Jesus; and with my heart penetrated with a sense of obligation I had never felt before, resolved henceforth to take the sacred word for my guide, and be a faithful follower of the Son of God. But, judge of my surprise! I no sooner began to avow my sentiments, and to change my course of life, than those who never reproached me

for my ignorance and infidelity, branded me as a *Precisian*!

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*Danger of public amusements.*

ALYPIUS, a friend of St. Augustine, was accustomed to hold in the utmost horror and detestation the gladiatorial combats which were exhibited in the age in which he lived. Being invited one day, by his companions to be a spectator of those inhuman sports, he refused to go. They, however, insisted on his accompanying them; and drew him along against his will.—When they had all taken their seats, the games commenced. Alypius shut his eyes, that objects so abominable might not pollute his mind. "Would to God," said Augustine, "he had also stopped his ears!" For having heard a great cry, he suffered himself to be conquered by his curiosity, and opened his eyes to see what it was, imagining that he still retained the power of shutting them. One of the combatants was wounded. No sooner did he behold the purple stream issuing from the body of the unhappy wretch, than instead of turning away his eyes, they were arrested on the object, and became intoxicated with those brutal combats. He was no longer the same man: he, by degrees, imbibed the sentiments of the multitude around him, joined in their shouts and exclamations, and carried away from the amphitheatre a violent passion for returning: and not only did he go the second time with those who had ensnared him, but he himself enticed others. Yet this man began at first with an abhorrence of such criminal amusements, and re-

solved to take no part in them : but sad experience taught him, that the best resolutions are insufficient to withstand so great temptations ; and that the only way to escape danger is to keep at a distance from it.

May our young people learn, by this example, to distrust their own courage and resolution, and to shun the entertainments of the stage, and all such diversions ; which may prove as injurious to them as these did to Alysius !

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*Admirable zeal for the house of God.*

AN old Chinese went one day to a Missionary, who was in his village, to represent to him the extreme desire he had of building a church there. "Your zeal is laudable," said the father to him ; "but we have not now the means of defraying so great an expense." "I aspire to do it myself," replied the villager. The Missionary, accustomed to see him for many years lead a very poor life, believed him not to be in a situation to accomplish what he promised. He again praised his good intentions, representing to him the extent of the village, consequently the large size of a suitable building, and his incompetency to so great a work.—"Excuse me," replied the countryman, "I believe myself able to do what I propose." "But do you know," said the father, "that two thousand crowns at least are necessary for such an undertaking?" "I have them all ready," returned the old man ; "and if I had not, I should not thus have importuned you." The Missionary was much charmed at learning that this good man, whom he had thought very poor, was

possessed of so much, and that he wished to employ it so usefully : nor was he less surprised, when having the curiosity to ask him, How he had been able to procure this sum ? he ingeniously answered, That for forty years, since he had conceived this design, he had retrenched from his food and clothing all that was not absolutely necessary, that he might have the consolation before he died, of leaving in his village a house erected to the honor of the true God !

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*Missionary Zeal.*

FRANCIS XAVIER (called the Apostle of the Indies) being about to undertake a mission which appeared extremely hazardous, was strongly expostulated with by his friends, on the great dangers he would have to encounter from the malignity of the climate, the sterility of the land, and the barbarity of the inhabitants : in short, that every thing was gloomy and terrific. This representation, though just, was so far from deterring him from the attempt, that it seemed to inspire him with more zeal for the arduous enterprize.—"The most tractable and opulent nations," said he, "will not want preachers ; but this is for me, because others will not undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved, in order to procure them : Should merchants then be more intrepid than Missionaries ?—Shall these unfortunate people be excluded from the blessings of redemption ? It is true, they are very barbarous and brutal ; but let them be more so ; he who can convert even stones into children of Abraham,

is not he able to soften their hearts? Should I be instrumental in the salvation of but one among them, I should think myself but too well recompensed for all the labors and dangers by which you endeavored to fright me."

With these sentiments he entered on his work; and it is said, that his success corresponded with his zeal and intrepidity; so that great numbers of those wretched people were brought to embrace the Christian faith.

### ORDINATION.

Ordained on Wednesday the 16th ult. the Rev. JOAB BRACE as Colleague Pastor with the Rev. Joshua Belden of Newington. The Rev. Evan Johns made the introductory prayer; the Rev. Nathan Perkins, D. D. preached the Sermon from Colossians i. 7; the Rev. John Marsh made the consecrating prayer; the Rev. John Smalley, D. D. gave the Charge; the Rev. Calvin Chapin gave the Right Hand of Fellowship; and the Rev. Benoni Upson made the concluding prayer.

### POETRY.

COMMUNICATED AS ORIGINAL.

*The end of the Ungodly, and Saints safety.*

**L**ET bold blasphemers vent their rage,  
And swell with impious breath;  
With heav'n th' unequal combat wage  
And challenge endless death.

The mighty God their spirit holds,  
He knows how frail they are;  
Th' omniscient eye their end beholds  
In chains of black despair.

He views the awful moment nigh,  
Which cuts the brittle thread;  
When all their pomp and pride must lie,  
And moulder with the dead.

Tho' to the cedar's height they rise,  
He will their rage confound;  
None who his laws and grace despise,  
Were e'er successful found.

But those who humbly trust his grace  
Shall in his presence dwell;  
He'll guide them through this thorny maze,  
And every foe repel.

His grace shall ne'er forsake the just;  
His everlasting love  
Will guard their bodies in the dust,  
Their souls in realms above.

### *Donations to the Missionary Society of Connecticut.*

1805

January 1.	From a Friend of Missions	-	\$ 10 0
23.	Contribution from New-Durham Society, State of New-York	-	9 34